The LETS and IMPEDIMENTS in Planti
and Propagating the Gospel of Christ.

A

SERMON

Preach'd before the

SOCIETY

FOR THE

Propagation of the Gospe

IN

FOREIGN PARTS,

At their ANNIVERSARY MEETING,

In the Parish-Church of St. *MARY-le-BOW*,

On *Friday* the 15*th* of *February*, $17\frac{11}{12}$.

With some References relating to Matters of Fact.

AND

An ABSTRACT of the PROCEEDINGS of the SOCIETY within the Year last past.

By *WHITE KENNET*, D.D.
Dean of PETERBOROUGH, and Chaplain in Ordinary to Her MAJESTY.

LONDON:
Printed and Sold by *Joseph Downing* in *Bartholomew-Close* near *West-Smithfield*, 1712.

At a General Meeting of The Society for the Propagation of the Gospel in Foreign Parts, *Friday February* 14, $17\frac{11}{12}$.

AGREED, That the Thanks of this Society be given to the Dean of *Peterborough*, for his Sermon preach'd this Day in the Church of St. *Mary-le-Bow*: And that He be desir'd to Print the same.

William Taylor, Secretary.

THE PRAYERS AT Every Meeting of the SOCIETY for Propagation of the Gospel.

PRevent us, O Lord, in all our Doings, with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, We may glorify thy holy Name, and finally by thy Mercy, obtain everlasting Life, through Jesus Christ our Lord. Amen.

O Merciful God, who hast made all Men, and hatest nothing that Thou hast made, nor would'st the Death of a Sinner, but rather that he should

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be converted and live: Have Mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all Ignorance, Hardneſs of Heart, and Contempt of thy Word; and ſo fetch them Home, Bleſſed Lord, to thy Flock, that they may be ſaved among the Remnant of the true Iſraelites, and be made one Fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, World without End. **Amen.**

O

1 Cor.

1 Cor. IX. 12. latter part.

—— *Lest we should hinder the Gospel of Christ.*

IT is both to our present Purpose, and according to the Mind of the Apostle, that by this care and caution of *not hindring the Gospel of Christ*, we should understand the not obstructing or wilfully retarding the Advancement and Propagation of that glorious Gospel: Nay farther, that we should have a fervent Affection and Zeal to spread and promote the Knowledge of it, for the Conversion and Salvation of ignorant Souls. The Apostle here could glory in this Office, *that the Dispensation of the Gospel was committed to him*; and that to carry on the good Work, he could deny himself, nay, *make himself Servant unto all*, that he *might gain* the more: For this first Planting of Christianity in the Lands of Darkness, had given him the Character of an *Apostle*, and the singular Honour of an *Apostle of the Gentiles*; being more especially separated and sent to gather in the Outcasts of the Gentile World. Hence

Ver. 17

Ver. 19

Rom. XI. 16.

Eph. III.

he Argues with his *First-Fruits of Achaia*, the
1. *Corinthians*, *Am I not an Apostle? Are not ye my Work in the Lord?* If I be not an *Apostle to others*, yet doubtless *I am to You*; *for the Seal*
2. *of mine Apostleship are ye in the Lord*, i. e. Ye *Corinthians* from prophane Heathens are become by my Preaching, with God's Blessing on it, the Disciples of Christ, Proselytes to his true and holy Religion. Yet it seems some among them had detracted from his Labours of Love, had objected to him, as if he used too much Freedom in taking a *Sister or Wife* for a Companion and Comfort in his Travels; and likewise that he receiv'd a Support and Maintenance from his People, when he might as well forbear Working, as seem to seek the Wages of it. To both these Objections of those that *Examined* him, i. e. Accus'd him, and set up a sort of Inquisition against him; says he,
1. 4. *Mine Answer is this: Have we not Power*, i. e. a Right *to Eat and to Drink*, to have a sufficiency of Food and Raiment for our Pains? And *have we not Power*, or lawful liberty, *to lead*
1. 5. *about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas*. Then he resumes the Argument of a competent Maintenance for the Ministers of Christ, and recommends it from the Reason of the

thing it self, and from the Authority of the Mosaick Law: And again, in Equity he appeals to their own Consciences, *If we have sown unto you Spiritual Things, is it a great matter if we shall reap your Carnal Things?* Ver. 12. However, when he had clearly asserted his Right, then he reminds them how tender he had been in the Demand and Use of it: *Nevertheless*, says he, *we have not used this Power*, &c. not rigorously insisted on it, but *suffer all Things*, or bear with many Inconveniencies, *lest we should hinder the Gospel of Christ.* Ver. 11.

The Words thus naturally open themselves into the great Work of this Society, the Propagation of the Gospel in Foreign Parts among Infidels and Heathens. And after so many excellent Discourses to this Intent, (*a*) upon

(*a*) The Charter dated *June* 16. 1701. appointed a Yearly Meeting upon the third *Friday* in *February*; which has given Occasion to these following Sermons. I. A Sermon Preach'd before the Society for the Propagation of the Gospel in Foreign Parts, at their first Yearly Meeting on *Friday, Feb.* 20. 1701-2. at St. *Mary-le-Bow*, by *Richard Willis*, D. D. Dean of *Lincoln*, on *Phil.* I. 27. — *Striving together for the Faith of the Gospel.* II. A Sermon Preach'd before the said Society on *Friday March* 19. 1703. by the Right Reverend *William* Lord Bishop of *Worcester*, not Publish'd. III. Of the Propagation of the Gospel in Foreign Parts. A Sermon Preach'd at St. *Mary-le-Bow, Feb.* 18. 1703-4. by the Right Reverend *Gilbert* Lord Bishop of *Sarum*, on *Malachi* I. 11. *For from the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles*, &c. IV. A Sermon Preach'd before the Society, by the Right Reverend *John* Lord Bishop of *Coventry* and *Lichfield*, *Friday Feb.* 16. 1704-5. on *Acts* XVII. 30, 31. *And the times of this*

ten ſeveral Anniverſary Meetings on this Religious Occaſion; I now beg leave to repreſent the fatal *Lets* and *Impediments* that would moſt effectually ſtop the courſe of our Pious Endeavours, and conſpire to *hinder the Goſpel of Chriſt.*

They are indeed too many to be diſtinctly handled; the chief of them are theſe: I. The affecting Conqueſt and uſurping temporal Dominion, rather than enlarging the Kingdom of Chriſt. II. The driving on Trade and ſecular Intereſt and Gain, rather than ſeeking the Glory of God and the good of Souls. III. The practiſing Injuſtice, Fraud, and Oppreſſion, inſtead

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his Ignorance God winked at, but now commandeth all Men every where to Repent, &c. V. A Sermon before the Society, *Friday Feb.* 15. 1705-6. by the Right Reverend *John* Lord Biſhop of *Chicheſter*, on *Acts* XVI. 9. *And a Viſion appeared to Paul in the Night; there ſtood a Man of Macedonia, and prayed him, ſaying, Come over into Macedonia and help us.* VI. A Sermon Preached before the Society for Propagation of the Goſpel in Foreign Parts, on *Friday* the 21ſt of *Feb.* 1706-7. being the Day of their Anniverſary Meeting. By the Right Reverend *William* Lord Biſhop of St. *Aſaph*, on 2 *Cor.* IX. 2. *And your Zeal hath provoked very many.* VII. A Sermon Preach'd before the Society, *Feb.* 20. 1707-8. By *William Stanley*, D.D. Dean of St. *Aſaph*. *Matt.* IX. 37, 38. *Then ſaith he unto his Diſciples, the Harveſt truly is plenteous, but the Labourers are few*, &c. VIII. A Sermon Preach'd before the Society, by the Right Reverend Sr. *William Dawes*, Lord Biſhop of *Cheſter*, on *Friday Feb.* 18. 1708-9. *Acts* XXII. 21. *Depart for I will ſend thee far hence unto the Gentiles.* IX. A Sermon Preach'd before the Society for Propagation of the Goſpel, on *Friday Feb.* 17. 1709-10. By the Right Reverend *Charles* Lord Biſhop of *Norwich*, St. *Matt.* XI. 5. *The Poor have the Goſpel Preached to them.* X. A Sermon Preached before the Society, on *Friday Feb.* 16. 1710-11. By the Right Reverend *William* Lord Biſhop of St. *Aſaph*. *Acts* XXVI. 18. *To open their Eyes; and to turn them from Darkneſs to Light, and from the Power of Satan unto God*, &c.

stead of providing things Honest in the sight of those Heathens. IV. The exercising of Force and Cruelty to compel them to be Converts, instead of the perswading and convincing of them. *Vthly and Lastly*, The setting an ill Example among them, by any Loosness or Profaneness, to make void the Doctrines that are preach'd unto them. Any of these indirect Ways will assuredly and deplorably *hinder the Gospel of Christ.*

"The first mighty Let and Impediment "in planting this Gospel amidst any Heathen "Country, would be the affecting Conquest, "and usurping temporal Dominion, rather "than enlarging the Kingdom of Christ.

For why the Laws of God and Nature have given to all People a Title and hereditary Claim to their Native Country, and the Liberties and Properties belonging to it; and have to that End imprinted a noble Instinct and Ardour on their Minds, to defend their Places of Birth and Abode, and to resist all foreign Power that attempteth to invade them, or any way violently to dispossess them. Hence the Disciples of our Lord, when first turning to the Gentiles, took care to apprise them, that they came among 'em only for their Souls Sake, and to direct them to a bet-

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ter Country, that of Heaven, without meddling with their ſettled Portions here on Earth, as the Diſciples of a Spiritual Lord and Maſter, whoſe Kingdom was not of this World, and who had not where to lay his Head in it. This was the main Reaſon why thoſe firſt Planters of the Goſpel among Jews and Gentiles, never once interpos'd in their Preaching or Writing, with the particular Conſtitution of any Country, or the Form of Government Eſtabliſh'd in it, nor with the Extent of Power in any Prince, nor with the foundations of Property and Rights in any People. But leaving ſuch Ordinances of Men, to their antecedent Settlement by Conqueſt or Cuſtom of every Place; they Taught only the things that made for mutual Peace and publick Good; that Magiſtrates were the *Miniſters of God* for that Good, and that Chriſtian People ſhould continue to ſubmit themſelves unto them, not as before only for *Wrath*, but now rather for *Conſcience ſake*. For had they taught Rulers to Oppreſs, or Subjects to Rebel, they had not only exceeded their Commiſſion, but they had been juſtly to be blam'd for Sowers of Sedition, Raiſers of Tumult, and even Turners of the World upſide down: Much more, had they caſt their Congregations into

Bands and Armies, and went forth to plant their Gospel by the Sword, and founded their Dominion in the Grace of that Gospel of Christ. This would have hardned the Heathens from giving any manner of Reception or Accession to them. But, I say, the Practice of the Apostles had no appearance of this Evil in it: they went about like their Master doing Good, seeking the Redemption of lost Souls, and renouncing every way of overcoming the World, but by Faith and Prayers. St. *Paul* describes well their Spiritual Warfare in his second Epistle to these Professors at *Corinth*, VI. 4. *In all things approving our selves as the Ministers of God in much Patience, in Afflictions, in Necessities, in Distresses*, and so on in various Trials; yet having no Weapons but the *Word of Truth*, and the *Power of God*; nor any other Armour, but that of *Righteousness on the right Hand and on the left*. It was thus the *Gospel was first Published among all Nations*. St. Mar XIII.

But alas, in the degenerate Ages of the Christian Church, then was Christ set up for a Martial Competitor with Mahomet. Then was War first called *Holy*, and Blood was again shed on every side of *Jerusalem*, to push on a Conquest and new Dominion, which

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God for that Reason would never Prosper, but has left that Field of Contention still in the Hands of the Enemies of the Cross of Christ: Yet the like Pride and Ambition of the Church of *Rome* went on to offer the Kingdoms of the World to the longest Sword of her Catholick Princes, pretending that the Donation of her Popes could give a Title to any Country of Infidels or Hereticks; and that it was Lawful, and even Meritorious, to recover by force of Arms, whatever was so convey'd by the Power of the Keys; and when acquired, the Right was in the Donor, to dispose of all Temporals, in order at least to Spirituals.

It is well known, that the first Attempts and Acquisitions of the *Spaniards* in the *West-Indies*, were plainly upon this Foot; a Gift of the Pope to be obtain'd by Military Arms; (*b*) by invading the Country, and expelling or inslaving the Inhabitants thereof; their own Authors (*c*) have not suppressed the Evidence of

(*b*) See the Bull of Pope *Alex.* VI. granting the Islands and Countries of the New World, to *Ferdinand* and *Elizabeth*, King and Queen of *Castile*. --- *dat. Romæ* A. CCCC. XCIII. IV. *Non. Maii Pont. Privo.*

(*c*) *Peter Martyr* the *Milanoise*, who had been a Traveller in the *West-Indies* among the first Adventurers, sends an Account to the Pope, that *Egidius Gonsalus*, one of the *Spanish* Governours, used to send this Message to the *Indian* Kings, That they should become Christians, and should submit to be subject to the great King of *Spain*; or if they refus'd, they must expect Violence and Destruction. Upon which most of them would desire Peace and Baptism. *Pet. Mar.* VI. *Decad. Chap.* 3. *p.* 237.

of this Truth; especially the *Spanish* Bishop of *Chiapa* in *Mexico* was not able to contain his Humanity on this Subject. He condol'd the Misery of the Poor *Indians*, that they were hunted into Conversion like Beasts into Nets and Toils: That their Country was conquered and laid wast by Fire and Sword round about them; that the Cross was set up for a Title of the New Christian Possession; and that it was Death for the Natives to remove it. That their best Condition was to be Fugitives and Exiles in some other Land; for that they could stay only to be Slaves and Sacrifices to the Will and Pleasure of their new Lords and Masters. (*d*)

By these Conquests and Usurpations, in the name of the Church, it is certain that the poor *Indians* did imbibe a great prejudice against Christianity: They could not but abhor a Religion that Banish'd them, or Murder'd them, and took their Land and sorry Houses in Pos-

C session.

(*d*) The *Spaniards* commanded the *Indians* to embrace the Christian Religion u on pain of Death; they menac'd them with cruel Slavery, or the most exquisi Tortures, to force them to turn Christians; as if the Son of God, who Dy'd f the Redemption of Men, had ordain'd those whom he sent to preach the Gospel, a declare the Kingdom of God, to constrain People that lived Peaceably in the own Country, to make Profession of his Doctrine, on pain of being Plunder'd their Goods, of being separated from their Wives and Children, of losing their L berty, and of being Condemn'd to a cruel Death. -- *Relation of the* Spanish *Voyag and Cruelties in the* West-Indies, *By* Barth. des Casas, *Bishop of* Chiapa, 8vo. p. 23.

ſeſſion. That Obſtinacy, with which many of them now reſiſt the Goſpel, is owing to that Averſion and Hatred which they found in their fore-fathers, and which is improved in their Minds, by what they ſee, where Popery prevails among them; where the Governours, call'd Chriſtians, are often ſo many Executioners and Tormentors of them; and where the very Miſſionary Prieſts are rather Worldly Tyrants and Oppreſſors, than Guides and Leaders unto Heaven.

How the Church of *Rome* has carried on the ſame Cauſe, under the ſame Standard of War and Conqueſt in all other habitable Parts of the World, tho', God be thanked, with leſs Succeſs, (e) is too large a Subject for this time. I would only obſerve to you, that the ſoft and ſalutary Methods of Converſion, taken by this Society, are of a more Chriſtian Nature; are far from breathing out any Threatnings,

) See their Converſions in the Kingdom of *Congo* in *Africa*, in the Years 1666, 1667. By the Reverend Fathers *Michael Angelo* of *Gattina*, and *Dennis de Carli* of *nza*, Capuchins and Apoſtolical Miſſioners to the ſaid Kingdom. Another Voyage *ngo*, and ſeveral other Countries, by Father *Jerome Merolla de Sarento*, a Capuchin Apoſtolick Miſſioner, in the Year 1682, as tranſlated and inſerted in the Collect. Travels. I Vol. Fol. Printed for *A.* and *J. Churchill*. --- The Hiſtory of the rch of *Malabar*, from the time of its being firſt diſcover'd by the *Portugueſe* in Year 1501, *&c.* By *Mirbael Geddes*, Chancellor of *Saram*, 1694. 8vo. A brief ount of the Rebellions and Bloodſhed occaſioned by the Antichriſtian Practices e Jeſuits, and other Emiſſaries, in the Empire of *Ethiopia*, Collected out of a Maiipt Hiſtory, written in *Latin* by *Jo. Michael Wanſleben*, a learned Papiſt. *London*, . 4to. *&c.*

nings, or any Slaughter, any Conquest or Slavery of the People of the Land. Our Plantations were at first settled, as it were upon *Derelict Lands*, whereon the former Inhabitants had been well nigh Extinct by Wars and Pestilence, and the Remnant of them had, for the most part, retired into remoter, safer Habitations. Our farther Progress in those Countries has been by acknowledging the Property of the original People, entering into Alliance and Commerce with them, receiving Allotments of Ground by fair Purchase from them, taking them into our Protection, and defending them from the Inroads of any other Enemy. It was a Sense of this just and Honourable Usage of them, that so lately brought over their Chiefs or Princes into this Nation, to do Honour unto our Queen, not by being made Vassals, but in becoming Friends and Confederates, and desiring and depending on Her Protection against him, whom those Nations have long thought to be the common Enemy and Oppressor. We must always so act with them upon the Laws of Nations, and the most amicable Rules of the Gospel; and we may reasonably hope by such Means, to bring the Gentiles sooner to the *Knowledge of the Truth.*

" II. The *Second* Let and Impediment in " Planting the Goſpel, is for the Planters of it to " be driving on a Trade, and meerly ſecular " Intereſt and Gain, inſtead of ſeeking the Glory " of God and the Good of Souls.

It ſtands recorded among the Mercies, and even among the Miracles of our Bleſſed Savi-
Matt. XI. our, That *the Poor had the Goſpel Preached to them*, i. e. without Price or any Mercenary Regards. St. *Paul* could appeal to all the Elders of the Church at *Epheſus*, that he had *co-*
XX. 33. *veted no Man's Silver, or Gold, or Apparel*; but had rather made his *own Hands to miniſter unto his Neceſſities*, and to *them that were with him.*
Theſſ. II. 8. He tells his People of *Theſſalonica*, being *Affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own Souls, becauſe ye were dear unto us.* There be many other Teſtimonies of a generous and diſintereſted Zeal for the gaining of Souls, in the firſt Planters of Chriſtianity; to ſhew, that their pure Religion was above all ſordid and ſecular Deſigns, was not Earthly,
Pet. V. 2. to feed the *Flock of God for filthy Lucre, but with a ready Mind*, and for a Recompence Above. The Apoſtle upbraided thoſe *falſe Teachers*, who, *thro' Covetouſneſs*, made a ſort of *Mer-*
Pet. II. 3. *chandiſe of Souls*: This was very unworthy the

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Riches of Christ Preach'd among the Gentiles. It Ephes
was reserv'd for the Abominations of the
Spiritual *Babylon*, that among the *Merchandise*
of Gold and Silver, and other pretious Wares, Rev. X
there should be found *Slaves and Souls of Men*. 30

These things have been fulfilled in the Church of *Rome*, as their own Writers have Confess'd: They themselves tell us, (*f*) That the *Spaniards*, in their first Discoveries of that New World, (*g*) preferr'd their *Gain* infinitely before any *Godliness* whatever; Examined the poor People about Gold, not about Religion; seeking not *them*, but *theirs*; Baptizing them only for a Token and Mark of Property to new Masters; giving them Beads and Crosses, as hooks and baits to draw out things of greater Value

(*f*) Their Writers have told us, that their carrying *Religion* into the *East-In* was only subservient to their *Trade* in those Parts; that they built Churches, or pu them down, as more or less useful to their Commerce. So Fryer *Peter* of *Li* in a Letter to Fryer *Diego* in *Portugal*, dated from *Cochin* in the *East-Indies*, 28 *Dece* 1589. relates; I had great Conference with the King of *Pegu* and his chief Peop they demanded of me many Questions, touching the Law and Faith of Jesus Ch and touching the Ten Commandments. And the King gave his Consent, that Order should Build a *Church* in his Country, which was half Builded, but our verse and malicious *Portugals* pluck'd it down again. For whereas it is a Coun wherein our Nation gains very much by their Commodities, they fearing, that the Building this Church, there would be greater Resort thither, and so their Tr should be impaired, if their great Gains should be known unto others, than th which found this Country out at first; therefore they were so unwilling that Building of this Church should go forward: Our *Portuguese* here, which are in t Realm, are worse People than the Gentiles, *&c.* *Hackluit* Voyages Fol. Tom. p. 102.

(*g*) The Instances are large and many, given by *Peter Martyr*, *Barthol. de Casas*, and ther Eye-Witnesses.

Value from 'em; and after all, taking away their Lives, if they could not produce ſome reſerv'd Ranſom for them. They confeſs again, that the ſavage *Indians* were ſenſible of this horrible Abuſe put upon them, and did ſhake their Heads, and ſhew great Indignation at it. (*h*) They obſerve, that the *Spaniſh* Governours and Leaders made uſe of the Prieſts and Fryers, only as Setters to them; and yet were ſometimes ſo jealous of the Prieſts interfering in their Profits, that they forbid them Entrance into ſome Towns (*i*) of greateſt Trade and Treaſure; and quarrelled

) The Notions the *Indians* had of them and their Religion, were theſe: They ed upon them as a ſort of People entirely eaten up of baſe and covetous De- and that they would do any thing for ſordid Gain; and therefore they have up pieces of Gold to them in Mockery: *Ho Chriſtians* (ſay they) *here's Gold, Gold!* Intimating, there was the thing they Admir'd and Ador'd; they knew very it was the governing Idol of their Souls, and that whatever reſpect they pre- ed to God Almighty, it was this only that they Worſhip'd in their Hearts; and efore the *Spaniards* have heard them ſay, *Look upon this Gold, and behold your God,* for this that you have Subdued us, and done ſo many Miſchiefs; 'tis for this you Game, Blaſpheme, Curſe, Quarrel, Steal, commit Rapes, and practiſe all ner of Luſt and Villany, &c. See Dr. *Harris's* Collect. of Voyages, Fol. Vol. I. 98.

) The inſatiable Covetouſneſs of the *Spaniards*, who mind nothing but to amaſs ther heaps of Treaſure, makes them unwilling to ſuffer any Prieſts or Monks ome into thoſe Cities where they are Maſters, *&c.* *Relation* given by the Biſhop *Chiapa*, *Engl.* Tranſlation, 8vo. p. 116, 123, &c. For fear their Worldly Inte- ſt ſhould receive damage, becauſe (ſay they) it makes the *Indians* idle, to Aſſem- them together, and Inſtruct them in the matters of Religion; for all the time y take up to Preach to them, they detain them from the Work impos'd on them. metimes when the poor *Indians* have been aſſembled for their Inſtruction in Chriſti- ty, the *Spaniards* have inſolently accoſted them with Cudgels in their Hands, and th other Cruelties; which is a great Scandal to our Religion, and a mighty Ob- cle to their Converſion. *ibid.*

relled with them often, for making their Slaves idle with Prayers, and such as they thought impertinent Offices of Religion.

We cannot boast, that all our Protestant Brethren, or all our fellow Subjects, are clearly Innocent of these sordid shameful Crimes. Too many Complaints have been made, that some of our Planters have formerly obstructed the Conversion of their Slaves, from a strange Suspicion that they would be then of less Value to them. (*k*) And that some of our Traders among the remoter *Indians*, have artfully incited them to Wars and Battles, that after a Victory on either Side, they might purchase Slaves in greater Numbers and at easier Rates. (*l*) I wish these Men could take the Sin and Scandal upon their own Heads, and not cast

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(*k*) See a Sermon, intituled, *Trade preferr'd before Religion*. By *Morgan Godwyn* of C Church in *Oxford*, who in his Preface before it, tells us what he calls a *most s ful Story, related to me* (says he) by one that had spent some time in those Par the Behaviour of some of our Factors towards the Natives of a certain Place *Jackatra* upon *Java*, who, desirous to be Instructed in Christianity by the E were most unchristianly denied the Favour; they forsooth dreading least the Scholars should thereby come to improve their Faculty in the Mystery of B and Selling, (as if that also were a Mystery of the Gospel) which in time might their Gain, and so spoil all.

(*l*) Some Letters from our Correspondents in those Parts, especially in *South-Ina*, have complain'd of this Practice in some *English* Traders or Factors, who gone up to Trade with the *Indians* bordering upon *Florida*, &c. Letter from *creek* dated *October* 20. 1709. ---I am told still, if any thing opposes the Pub ing of the Gospel among the *Indians*, it shall be the manner of carrying on cu *dian* Trade, chiefly the fomenting War amongst them for our People to get Sla

a Reproach upon our Religion and our Nation. An infinite Reproach it is for any Christian People to sacrifice their Religion in the sight of the Heathen, for a little worldly Gain. (*m*) We thank God, *This Society* cannot be suspected of any indirect Dealings in that kind: We freely give a part of our own Substance, and we are faithful Stewards of the Gifts and Benefactions of others: Our Missionaries are chiefly supported out of the common Fund of Charity: We do indeed believe that the Trade of this Nation would be very much improv'd by the Advancement of Religion in those Parts; but even *this* is left for a happy Consequence, and not propos'd as an immediate View. We Labour and Pray for the Success of our Labours, expecting no other Returns, but our Acceptance

) The Author of *A Preliminary Discourse concerning the Character of a Missionary*, xt to *An Account of the Success of Two* Danish *Missionaries, lately sent to the* East-Indies, . 8*vo.* puts in this Paragraph. The Gentleman that attended Sir *Thomas Roe* in his assey to the Great Mogul, in the time of King *James* I. about the year 1615. con- in his Description of the Territories of that Prince, what hath been complain'd y the *present Missionaries* in their Letters. *It is a most sad and horrible thing* (says *to consider what Scandal there is brought upon the Christian Religion, by the Loosness and sness, by the Exorbitancies of many which come amongst them, who profess themselves stians, of whom I have often heard the Natives (who live near the Port where our Ships ve) say thus in broken* English, *which they have gotten,* Christian Religion, il Religion, Christian much Drunk, Christian much do Wrong, much Beat, h Abuse others. Where he also takes Notice of *the exact Justice and Honesty of the doves or Heathens, trading with the Christians. These after having set the lowest rate up- he Goods expos'd to Sale, and being yet offered far less by the Christians; in these Bargain- were apt to say,* Dost thou think me a Christian, that I should go about to de- ve thee.

Acceptance with God, and our Reward in Heaven.

"III. A *Third* Hindrance of the Gospel, will be "our practising Injustice, Fraud and Oppression, "instead of providing things Honest in the "sight of those Heathens we labour to Con-"vert.

The good Apostles had nothing more at Heart, than that the *Name of God should not be Blasphemed among the Gentiles.* And they were sensible that nothing would more tend to it, than for Christians to break the Laws of Nature and the Rules of Gentile Honour, in doing the base things of Dishonesty and Fraud; for this would turn the Hearts of the Heathen, alienate their Affections from the very Faith or Profession of such Men, who at every advantage to be caught, would be the Deceivers and the Robbers of them.

The Law of Nature has set up an *Even Balance* in the Minds of all rational Pagans, and in their mutual Dealings they desire to be *Weighed* in it, knowing without any other Law, how to be a *Law unto themselves* in the Equivalents of Commerce; and how in their *own Thoughts* to judge of Right and Wrong.

Hence it was truly divine Wiſdom in our Saviour to eſtabliſh his Goſpel upon theſe Foundations of the common Senſe of Mankind, the *Doing unto others, as we would they ſhould do unto us.* The Diſciples built on the ſame Foundation, of having their *Converſation honeſt among the Gentiles*, and of *providing for honeſt things*, not only in *the Sight of the Lord*, but alſo in *the Sight of Men*; becauſe the contrary Arts and Tricks would be the greateſt ſtumbling Block and Stone of Offence, that could be caſt at the Feet, and before the Eyes of the Heathen. St. *Paul* therefore recommended his Miniſtration to the Gentiles, in that he had *renounced the hidden things of Diſhoneſty, not walking in Craftineſs, not handling the Word of God deceitfully*, or with a deceitful Life and Converſation, *but by Manifeſtation of the Truth, commending our ſelves to every Man's Conſcience* (to the natural Conſcience of every Infidel) *in the Sight of God.* He would have the *deceitful Workers* branded for *falſe Apoſtles*; and would have *Men of corrupt Minds* thought to be *Reprobates concerning the Faith.* It was the great Antichriſt who was to have the *Myſtery of Iniquity working in him*; after the *working of Satan*, with all *Deceivableneſs of Unrighteouſneſs.* Accordingly *Babylon* the Great

I. II. 12.

2 Cor. IV. 2.

2 Cor. II. 13.

1 Tim. III. 8.

2 Theſſ. II. 7.

had the prophetick Character of *corrupting the Earth with her Fornication*, and *by her Sorceries deceiving all Nations*. Revel. XVIII.

And so I doubt has *Popery* been carried into Heathen Countries. "The *Spaniards* and "*Portuguese* (says a late Writer *) have act- "ed so Treacherously with the *Africans* and "the Natives of both *Indies*, that the Cruelty "of the History would be incredible, if it "were not related by their own Historians. "Their Leagues and Treaties (the most sacred "Bands under Heaven) *says he*, were soon "neglected, and the Spirit of their Religion "broke all before it. Indeed by those Wri- ters of their own, who were Eye-Witnesses in that Country, a multitude of Instances are given of the perfidious Treachery of the *Spaniards*, toward the poor unguarded *Indians*; (*n*) that they invited the *Chiefs* of them on Ship-board, and then setting Sail, carried them in

* Letter a Gent. in York 1688. 4

(*n*) *Peter Martyr* of *Angleria*, in his *Decads of the* Spanish *Discoveries*, tells us, when a *Spanish* Fleet came upon those Coasts, the King sent them Presents when they came on Land, he friendly and honourably received them; and desirous to see the Country thereabouts, he gave them Guards and Companio conduct them. And wherever they went, the Inhabitants came forth with sents, as it were unto Gods. But what? the *Spaniards* at length violated a Laws of Hospitality. For by Craft and divers subtle Devices they so prac that on a Day many of them should come together to see the Ships, so tha Ships were filled with Beholders; and as soon as they had them full of Men Women, they brought them away Mourning into Servitude. So of Friends, left all those Countries Enemies, much incensed, having taken the Children from Parents, and the Husbands from the Wives. *VII Decad. II Chap. p.* 250.

Hence it was truly divine Wisdom in our Saviour to establish his Gospel upon these Foundations of the common Sense of Mankind, the *Doing unto others, as we would they should do unto us.* The Disciples built on the same Foundation, of having their *Conversation honest among the Gentiles,* and of *providing for honest things,* not only in *the Sight of the Lord,* but also in *the Sight of Men*; because the contrary Arts and Tricks would be the greatest stumbling Block and Stone of Offence, that could be cast at the Feet, and before the Eyes of the Heathen. St. *Paul* therefore recommended his Ministration to the Gentiles, in that he had *renounced the hidden things of Dishonesty, not walking in Craftiness, not handling the Word of God deceitfully,* or with a deceitful Life and Conversation, *but by Manifestation of the Truth, commending our selves to every Man's Conscience* (to the natural Conscience of every Infidel) *in the Sight of God.* He would have the *deceitful Workers* branded for *false Apostles*; and would have *Men of corrupt Minds* thought to be *Reprobates concerning the Faith.* It was the great Antichrist who was to have the *Mystery of Iniquity working in him*; after the *working of Satan,* with all *Deceiveableness of Unrighteousness.* Accordingly *Babylon* the Great had

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Tears and Out-cries from their Country, their Wives and Children: That they inveigled them to betray their Mines and their hidden Treasures, and yet at last pour'd out their Blood, when they could make no new Discovery: That they gave them fair Promises only to delude them into Snares; and even made Covenants and formal Leagues to bind the Savages, but not themselves: With a great deal more of abominable Falshood in them. How many Millions of these innocent Creatures were Murder'd in cold Blood, and for Pastime sake, with all the variety of Torments that the Devil could inspire into them? How soon were the vast Regions of *Mexico*, *New-Spain*, *Peru*, *Hispaniola*, *Brasseel*, &c. depopulated? Above twenty Millions of the poor harmless Inhabitants being put to Death in full Peace, *&c.* Oh, how did this hinder the Gospel of Christ in that Gentile World! How did those poor Souls hate, and upbraid, and mock those deceitful Creatures called Christians! Some of those Taunts and Revilings are told by those that heard 'em, and grieved their Hearts for 'em. (o)

Some

(o) The *Spanish* Bishop of *Chiapa* writes thus upon his own Experience. The *Indians* scarce know what it is to take away one anothers Goods: They live innocently by their Neighbours, without offering them any Violence or Oppression. And what Thoughts must such People as these have of those that call themselves Christians,

Some Men have possibly profess'd a Reformed Religion, and yet have given a like Scandal to the Heathens, by some such base and vile Dealings with them. Oh it woundeth the Ears of all that love the Lord Jesus, to hear from abroad, that the *Indians* in themselves had Simplicity and natural Sincerity; but have since learn'd all the little Mysteries of deceitful Bargains from the Europeans, who began first with imposing upon their Ignorance and Inadvertence: That those Heathens are most Upright and Undesigning, among whom the Christian Traders never came: Nay, that those of them are best dispos'd to receive Christianity, who have been the least acquainted with that Name. (*p*)

It

Christians, when they see them commit all manner of Crimes and Villanies; w
they see them guilty of so much Injustice and Treachery; and in a Word, of
the Abominations of which Men that are left of God, and have no Principl
Honour or Conscience, can be capable. This makes many *Indians* laugh at the
we worship, and persist obstinately in their Infidelity. Nay, they believe the
of the Christians to be the worst of Gods, because his Worshipers are the wors
Men, *&c.*

(*p*) As Captain *Dampier* reports of the *Nicobar* Islands lying about Fourty Leag
from *Sumatra*, where the Inhabitants have no certain Converse with any Nati
a Fryer, who had been by Chance among them, gave a very good Character
them, *viz.* That they were very honest, civil, harmless People; that they were
addicted to Quarrelling, Theft, or Murther; that they did Marry, or at least li
as Man and Wife; one Man with one Woman, never changing till Death made
Separation. That they were punctual and honest in performing their Bargain
and that they were inclined to receive the Christian Religion. This Relati
(says he) I had from the Mouth of a Priest at *Tonquin*, who told me that he receiv
this Information from a Fryer that Captain *Welden* brought away from one of th
Islands. *New Voyage*, &c. *p.* 477.

It is ſome matter of Comfort, that We of this Corporation have acted with no cunning Craftineſs of any kind, nor have We laid in wait to deceive any one Soul. We act in the fair Diſcharge of an honourable Truſt committed to us. Our Accounts are balanc'd to all the World, and what is remaining but our Peace of Conſcience? We give no ſecret Inſtructions to our Miſſionaries, as the Craftsmen of *Rome* do; but Publiſh them to all People; and they cannot but commend the Plainneſs and Sincerity of them. Neither our own People in thoſe Parts, nor their *African* Slaves, nor their *Indian* Neighbours, have ought to accuſe us of; at leaſt we have given no juſt Offence to the Gentiles there, nor to
Cor. X. 32. the *Church of God.* We truſt, that we have *not Sinned againſt the Brethren*, and have *walked*
Theſſ. IV. 12. *honeſtly towards them that are without.* We give our Money, our Attendance, our Coreſpondence, our ſeveral ſorts of Care, and Pains, and Trouble: *Forgive us this Wrong*; if we have done any other, *God do ſo to us and more alſo.*

IV. " The *Fourth* Hindrance in converting " the Gentiles to the Goſpel of Chriſt, is the " exerciſing of Force and Cruelty, inſtead of " the gentle perſuading and convincing of " them.

If

If an honest Pagan were to read over the Gospel of Christ, and consider with himself the whole Tenour of it, in the Precepts and Examples of that Master and his Disciples, he must judge it absolutely impossible for Christians to be Persecutors of one another, or of any of the rest of Mankind. And so indeed it is impossible, according to the Gospel of Christ, the Gospel of Peace and Love, in the Spirit of Meekness, and Forbearance, and Long-suffering. Such was the Spirit of the first Apostles, as a necessary Qualification for them to *go forth and teach all Nations.* For their Religion it self had died at *Jerusalem*, if the Preachers had gone out with any Engines of Force and Violence to compel Men to come into it. But they were content to go forth as their Master sent them, as Sheep among Wolves, and Innocent as Doves. They were Ambassadors of Peace and glad Tidings only; and as to those who would not receive them, they were only to *shake off the Dust from their Feet*, as a Testimony against them. St. *Paul* put his Converts from Gentilism in mind of his Tenderness toward them. *We were gentle among you, even as a Nurse nourisheth her Children.* And when he found it needful to exert somewhat of his Spiritual Authority, he sets these Bounds to it, that it

1 Thess. 2

was

X. 8. was *given him for Edification, not for Deſtruction.* The Spirit of Perſecution was then only in the *Jews* and *Heathens*, and in the latter only upon a civil Account, for fear of the Publick Peace and Safety. For I know not, that any Pagans from the beginning of the World to this Day, did ever Perſecute their fellow Pagans, for differing from them in meer Judgment and Opinion, or in outward Rites and Ceremonies of Worſhip. Not but that the Pagans might have had a better Plea for the Perſecution of each other, nay, a better pretence to Perſecute the Chriſtians, than the Chriſtians could have to Perſecute them, much leſs their own Brethren; the *One* being guided only by the Law of Nature depraved, the *Other* by the Revelation of the perfect Will of God. Sure I am, that Chriſtian Perſecutions were utterly unknown, till in the degenerate and diſſolute Ages of the Church. Indeed *Babylon the Mother of Harlots*, was at laſt to be *Drunken with the Blood of the Saints, and with the*
vel. XVII. *Blood of the Martyrs of Jeſus*; and even that
6. to be *wondred at* (ſaith the Spirit) *with great Admiration.*

Thoſe ſtrange Things have been fulfilled in theſe latter Times. The horrible ways of

of Converting the poor *Indians*, by the Bigots of the Church of *Rome*, would draw Tears, and make Hearts to bleed, at the Relation of them. The Accounts are incredibly great, that the *Romanists* charge upon their own People in their first Expeditions to that new World. (q) Men hunted down like Beasts, and devoured by the Dogs: Women and Children maimed, and hang'd, and burnt, in one and the same way of Execution. Whole Islands depopulated with the most various kinds of Death. Cities and Countries laid desolate with Fire and Sword. Such Ravage and Outrage committed by the Invaders, as if they

(q) This Relation is given by a *Spanish* Bishop settled in those Parts. Whe *Spaniards* first Landed in the Isles, there were above Five Hundred Souls; the the Throats of a great part of these, and carried away the rest by Force, to make work in the Mines of *Hispaniola*. ——As for the Continent, 'tis certain, and I my self know to be true, that the *Spaniards* have ruined Ten Kingdoms bigger than all *Spain*, by the Commission of all sorts of Barbarity and unhear Cruelties. They have driven away or kill'd all the Inhabitants, so that all Kingdoms are desolate to this day. ——We dare assert, without fear of incur the Reproach of exaggerating, That in the Space of these Fourty Years, in w the *Spaniards* exercised their intolerable Tyranny in this new World, they unju put to Death above *Twelve Millions* of People, counting Men, Women and Child And it may be affirm'd without Injury to Truth, upon a just Calculation, That du this Space of Time above *Fifty Millions* have died in these Countries. —— They lued them less, and treated them worse than Beasts. —— They ripp'd up Wo with Child, that Root and Branch may be destroy'd together. They laid Wa one with another who should cleave a Man down with his Sword most dexterou at one Blow. Or who should run a Man through after the most artificial man They tore away Children out of their Mothers Arms, and dash'd out their Bra against the Rocks. Others they threw into the Rivers; diverting themselves w this brutish Sport, *&c.* They set up Gibbets, and hang'd up Thirteen of th poor Creatures in Honour to Jesus Christ and his Twelve Apostles, as they bl phemously express'd themselves; kindling a great Fire under those Gibbets, burn those they had hang'd upon them, *&c.*

had reſolv'd to extirpate Mankind from that Part of the Face of the Earth. And in both the *Indies*, they ſtill keep up that Office of Hell, their *Holy Inquiſition*; (*r*) that Engine of Ignorance and Hypocriſy to thoſe that eſcape it, and of Torture and Deſtruction to thoſe that fall by it: That Reproach of Religion and Humane Nature, which ſome of the Popiſh Countries are aſham'd to admit of, and which will one Day deſerve a Confederacy of all Chriſtian Powers, to root out and aboliſh it for ever.

We hope there is little Reaſon to complain of any Cruelty or Force in our Proteſtant Plantations. The Severity of ſome Maſters to their Slaves, and the Inhumanity ſaid to be ſhewn to ſome of the *Indians* in War, are matters of Grievance, that we hope will be redreſs'd, as Chriſtianity, by our Care, ſhall be farther Planted and Improved among them. Our Miſſionaries are charg'd to Preach Peace and Love; (*s*) to exhort Maſters to be gentle to their

See *The Hiſtory of the Inquiſition*, as it is exercis'd at *Goa*, written in *French* by the ...ious Monſieur *Dellon*, who laboured Five Years under thoſe Severities, with ...ccount of his Deliverance. Tranſlated into *Engliſh*, [by the Reverend Mr. *Henry* ...*ton.*] *London* 1688. 4to. compar'd with *A Diſcovery and plain Declaration of ſun-ſubtil Practices of the Holy Inquiſition of* Spain. Set forth in *Latin* by *Reginaldus* ...*alinus Montanus*, and lately tranſlated, *Lond.* 4to. 1589.

) Proper Inſtructions were given to the Commanders, in Sir *John Narborough's* ...age to the *South-Sea*. —— Above all, for the Honour of our Prince and Nation, ... are to take Care that your Men do not by any rude Behaviour, or Injuries to ... Natives, create an Averſion in them to the *Engliſh* Nation; but that on the ...er ſide, they endeavour to gain their Love by kind and civil Uſage towards ...m. Sir *John Narborough's Voyage*, 8vo. p. 11.

their Slaves; and all our People to be kind and courteous to the Natives, as knowing that Charity and Compassion will most effectually promote the Gospel of Christ.

V. "The *Fifth* and *Last* way I mentioned of hindering the Gospel among the *Pagans*, is our setting an ill Example of Loosness and Prophaneness, so to make our Preaching vain.

The great Care of the Apostles was, for their Christian Converts to win over others by their good Conversation, or at least, to give the Adversary no occasion to Blaspheme. For nothing instructs the Ignorant like Life and Manners; in *them* there is a Life and Spirit that moves and actuates the Minds of People, by working on their very outward Senses. But alas, by the wrong turn of humane Nature, ill Example is more taking and more prevalent than good, as meeting with corrupt Affections more inclinable to it. Hence our Brethren abroad, who live in the midst of Heathens, or on the Borders of them, should take infinite Care to give no *Offence to those Gentiles*, nor to take such *pernicious ways*, as by *reason of them*, to have *the way of Truth evil spoken of*. Alas, all Preaching will be there 2 Pet.

empty and vain, if our Chriſtians ſo call'd, ſhall live there like Infidels, and even become worſe than Infidels.

It would be melancholy to recite the Complaints of ſome of the more ſober Writers in the Communion of the Church of *Rome*, who ſaw the Wickedneſs and Prophaneneſs of the *Spaniards*, in their firſt Poſſeſſion of *America*. (*t*) How they brought over new Vices, that were unknown to the native Simplicity of thoſe poor Souls; and how they improv'd and rais'd them in every Folly and Sin, to which they were before abandon'd; (*u*) and

Baptizing

(*t*) The *Spaniards* (ſays their Biſhop of *Chiapa*) have even debauched the *Indians* e ill Example they have ſet them, and taught them a great many Vices they heard of before they converſed with the *Spaniards*. Such as Oaths and Blaſ- ies againſt the Name of Chriſt, the Practice of Extortion, Lying, and many Sins that ſeem'd oppoſite to the ſweet and peaceable Temper of theſe People. at to leave theſe poor *Indians* under their Government, is viſibly to expoſe to utter Deſtruction, and to make them miſerable both in Soul and Body. *of the Spaniſh Cruelties*, 8vo. *p.* 123.

(*u*) There was a Son of one of the *Caziques*, who, when he was a Boy, was in Towardlineſs and Hope, and promiſed very conſiderable Things; but having Misfortune to have his Education among the *Spaniards* that came to Convert Country, he grew intolerably looſe and debauch'd, and was as good as any of all at any kind of Villany. Some of his Friends that perceived this Change m, and were ſorry for it, ask'd him one time how he came to grow ſo bad. ſays he) *I have been a* Chriſtian, *and convers'd amongſt the* Spaniards. I have t to Swear by the Name of God, by the Croſs, and by the Words of the Holy pel. I have learnt to Game, and Lye, and Diſſemble; I have put on a Sword ny Side too, to fight with in my Quarrels; and now I want nothing to be pleatly like them in my Converſation, but a Concubine, *&c.* *See Dr.* Harris's *ct. of Voyages, Fol. Vol. I. p.* 798. —— Nor were the Prieſts better than the People: *ellus Sequanus*, one of their own Writers, did affirm, That the King of *Spain* was e counſelled, that he ſhould ſuffer no more Prieſts to go into *America*, becauſe their unbridled and diſſolute Life. *See Dr.* John White's *Way to the True Church*, *p.* 189.

Baptizing them as their Proselytes, in the grossest Ignorance and Impenitence: (*w*) They made them, if possible, twofold more the Children of Hell than themselves.

Nor can we suppress the Complaints of this kind, against too many of our own People in those Parts; who are said likewise to have taught the poor *Indians* some Immoralities and Vices, not before so much as named among them: Drunkenness, an Abomination they never committed till we supplied them with the Matter of it: Cursing and vain Swearing, their happy Courage never reacht unto, till we enricht it with Oaths and Blasphemies; besides the Pride of Apparel, the Arts of Gaming, the new Devices of Luxury and Avarice, and some other Vanities and Sins, which they had never

(*w*) *Pet. Martyr* gave this Account to the Pope himself, upon his own Experience: That *Egidius Gonsalus*, one of the *Spanish* Governours in the *West-Indies*, used to send this Message to the *Indian* Kings, That they should become Christians, and be subject to the great King of *Spain*; which if they refused, they must expect Violence and Destruction; upon which most of them would desire Peace and Baptism. They constrained another King to receive holy Baptism with all his Household, and somewhat more than Five Thousand Men besides. *VI. Decad.* 3 *Chap.* p. 237. In the Accounts of *Brasile* we are told, That many of the *Indians* bordering on the *Portuguese* are made Christians by them after their manner; that is, not instructed in the Principles of the Christian Faith, but sprinkled with the Water of Baptism. And even *J. Acosta* the Jesuit complained of his Fellow-Priests, That they taght the *Indians* to no purpose, but twice or thrice a Week repeated to them the Creed and a few Prayers in the *Spanish* Tongue, whereof they understood not one Syllable; and sometimes pretended to a sort of Form of Catechism in the *Indian* Language, without explaining it, or examining the Party what he learnt. So as their Teaching (says he) is but a Jest and a Shadow, like the Singing of a Song to get Money.

never attained to, but by the imitation of Strangers. (x)

Our only Hopes and Prayers are, that these Offences will be leſſen'd by the Care of thoſe Labourers whom we ſend into that Vineyard, under the Lord of it; eſpecially if Diſcipline and Epiſcopal Government (y) can there be ſettled to compleat the Face of Decency and Order.

To conclude, take we heed leaſt any of us be found by any means to be Hinderers of the Goſpel of Chriſt. There was a dreadful Woe

(x) A Letter from one of our Miſſionaries at *Rye*, *January* 9. 1707-8. complain'd the *Indians* juſtifying their Infidelity by the Immoralities of the *Engliſh*. I have ken (ſays he) ſome Pains to teach ſome of the Native *Indians*, but to no pur-oſe For they ſeem regardleſs of Inſtruction. And when I have told them of the il Conſequences of their hard Drinking, *&c.* they replied, that *Engliſh* Men did e ſame; and that it is not ſo great a Sin in an *Indian*, as in an *Engliſh* Man; be-uſe the *Engliſh* Man's Religion forbids it, but an *Indian*'s does not. They further y, they will not be Chriſtians, nor do they ſee the Neceſſity for ſo being; becauſe e do not live according to the Precepts of our Religion. In ſuch Ways do moſt the *Indians* that I have convers'd with, either here or elſewhere, expreſs them-lves.

(y) In the laſt Addreſs of this Society to the Queen's moſt Excellent Majeſty are eſe Words. We cannot but take this Opportunity further to repreſent to Your ajeſty, with the greateſt Humility, the earneſt and repeated Deſires not only of e Miſſionaries, but of divers other conſiderable Perſons that are in Communion ith our Excellent Church, to have a Biſhop ſettled in Your *American* Plantations, hich we humbly conceive to be very uſeful and neceſſary for Eſtabliſhing the oſpel in thoſe Parts, that they may be better united among themſelves than at reſent they are; and more able to withſtand the Deſigns of their Enemies; that here may be Confirmations, which in their preſent State they cannot have the Be-efit of; and that an eaſie and ſpeedy Care may be taken of all the other Affairs of he Church, which is much increaſed in thoſe Parts, and to which, through your ajeſties gracious Protection and Encouragement, we truſt that yet a greater Ad-ition will daily be made. We humbly pray leave to add, that we are inform'd the *French* have receiv'd ſeveral great Advantages from their Eſtabliſhing a *Biſhop* at *Quebec*.

Woe given out of our Lord's own Mouth, upon thoſe who ſhut up the Kingdom of Heaven againſt others; and would neither *go in themſelves, nor ſuffer them that were entring to go in*; or as another Evangeliſt, *hinder'd them from going in.* But it will be too little to be Paſſive only, and *not to Hinder* this Work of the Lord: We muſt bear our Teſtimony and Burden in the doing of it, in the forwarding and promoting the Knowledge of Salvation in thoſe Parts committed to us; I ſay, *committed to us* All: For as the firſt Diſcovery of thoſe Northern Tracts in *America*, was owing to the *Engliſh* Crown, (z) which thereby became juſtly intitled to them; ſo it ſeem'd a Declaration of Providence, that hereby a great Door and effectual ſhould be open'd to us, for enlarging the Kingdom of Chriſt. Matt. XX. 13.

(z) The Author of a *Diſcourſe of Spaniſh Practices, tendred to King* James, Anno 162[illegible] to, aſſerts his Majeſty's Title to the whole Continent of *America*, by vertue of th firſt Diſcovery of it, in theſe Words, p. 36. I can prove your Majeſty, by vertue your Grand-Father of famous Memory *Henry* VII. to be as rightful Heir to all th firm Land of the *Weſt-Indies*, as the King of *Spain* is to the Iſlands of *Cuba* and *Hiſpa niola*. —— For the Captains of *Henry* VII. being *Sebaſtian Cubot* and his Companions diſcover'd the Continent on the North-part of *America*, from 60 degrees coaſtin the North Latitude, the very year before *Columbus* diſcover'd the High-Land on th South-part of the *Indies*, and took Poſſeſſion of that new Diſcovery, in the Name o King *Henry* VII. their Lord and Maſter, and his Succeſſors. So that if firſt Diſco very and Poſſeſſion be the King of *Spain*'s Title, your Majeſty preceding him i the ſaid Title, muſt neceſſarily precede him in the Right thereof. —— See a Treatiſ of Mr. *Robert Thorn* to Dr. *Ley*, Ambaſſador of King *Henry* VIII. to the Empercu *Charles* V. 1527. in Mr. *Hackluits Voyages*. Fol. Vol I. p. 214. and the Dedication o the II. Vol. By the Reverend Mr. *Richard Hackluit* to Sir *Robert Cecil*, dated *Octobe* 24. 1599.

Chriſt. Our fore-fathers had a pious Senſe of this Deſignation of the Will of God, and took frequent Occaſions to confeſs that it was the Finger of God, pointing out the *Heathen* (*a*) for his Son's *Inheritance*, and giving him the *utmoſt Parts of the Earth for his Poſſeſſion*. Hence likewiſe the firſt Royal Patents for Settlement and Propriety (*b*) in thoſe Lands, did run upon the Covenant, and expreſs Condition of helping forward the Propagation of the Chriſtian Faith; thereby creating a *Feudal Tenure* from God and the Crown, to be held for that Honour, and Service of our Religion; and if the

(*a*) The Lord Chancellor *Bacon*, in a Speech at the opening of a Parliament in *January* 1620-21. thought this Subject worthy to be recommended in the King's Name, that the late Settlements in *Virginia* were a Call of Providence to propagate the Goſpel, and were on that account one of the greateſt Glories of his Majeſty's Reign. —*Thirdly*, This Kingdom, now firſt in His Majeſty's Times, hath gotten a Lot or Portion in the New World by the Plantation of *Virginia* and the Summer Iſlands. And certainly it is with the Kingdoms on Earth, as it is in the Kingdom of Heaven: Sometimes a *Grain of Muſtard-ſeed proves a great Tree*. Who can tell? *&c.* *Remains of Lord* Bacon, *Fol. p.* 76. —— The Reverend Mr. *Hackluit*, in his Epiſtle to *Sir Robert Cecil*, *Octob.* 24. 1599. thus encouraged Her Majeſty's Piety in theſe Affairs: Which Action (of Propagating Religion and Commerce in the *Weſt-Indies*) ſhall pleaſe the Almighty to ſtir up Her Majeſty's Heart to continue, with Her favourable Countenance, (as upon the ceaſing of the Wars of *Granada* He ſtirred up the Spirit of *Iſabella*, Queen of *Caſtile*, to advance the Enterpriſe of *Columbus*) with Tranſporting One or Two Thouſand of Her People. —— She ſhall, by God's aſſiſtance, in ſhort Space reduce many Pagans to the Faith of Chriſt, *&c.*

(*b*) The firſt Letters Patents granted by K. *James* I. to eſtabliſh a *Company* for Improving Trade and Plantations in *Virginia*, *April* 10. 1606. did expreſly enjoin *the Propagation of the Chriſtian Faith*, as the End principally intended. Another Patent the ſame Year granting Two Colonies to Sir *Thomas Gates*, Sir *George Summers*, Knights; *Richard Hackluit* Clerk, Prebendary of *Weſtminſter*, &c. directs it *to the Furtherance* of ſo Noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majeſty, in Propagating of Chriſtian Religion to ſuch People as yet live in Darkneſs, and miſerable Ignorance of the true Knowledge and Worſhip of God, and may in time bring the Infidels and Savages to humane Civility, *&c.*

the Service be wilfully detain'd, the Right is extinguiſh'd with it.

While this Duty lay in general upon all People, it was apt to be neglected, or to cauſe uncertainty and confuſion in the Methods of it. For which reaſon a Body of Men was Incorporated by his late Majeſty to attend this very thing, *to receive, manage and diſpoſe* the Charity, that any Perſons ſhould extend to theſe pious Uſes, and to make ſuch other Proviſion as may be neceſſary for the Propagation of the Goſpel in thoſe Parts.

The beſt way to recommend this Work, is to beſeech Men of Underſtanding and excellent Spirit, to look into it, to enquire for our Accounts, to examine them, to ſearch and ſee what has been done, what greater things are doing, and what muſt remain undone, for want of a ſufficient Fund of Charity.

We muſt do Juſtice to this Ancient and Noble City: We muſt acknowledge that her Charity, running in many different Channels, (*c*)

(*c*) From the very firſt Occaſion of Promoting the Converſion of ignoran unbelieving Souls in our Colonies and Plantations; the Piety and Bounty o City of *London* were very remarkable. Hence in a Sermon Preached at the the 17*th* of *April* 1609, by Dr. *Tynley*, Archdeacon of *Ely*, Printed in 4*to*. after a due Mention of the worthy Citizens Charity *at Home amongſt them in their ſeveral Hoſpitals*; there follows a Commemoration of their Zeal in P

has exceeded that of any City in the World; and within this laſt Year, a very liberal Collection has been made in it, for this very Purpoſe, upon a Recommendation of our good Deſigns, by Her Majeſties moſt gracious Letters. If fewer Gifts and Legacies have been made by Wealthy Citizens to this excellent Purpoſe, than might have been expected; it muſt have proceeded from the want of Information, not from the want of Spirit and Conſcience

the Goſpel abroad. *Witneſs abroad the Planting intended, or rather, already begun, of our* Engliſh *Colony in* Virginia, *whither the Charity of our late So- of all-bleſſed Memory Lady* Elizabeth, *and of his moſt Excellent Majeſty now Reign- ſiſted with the Godly Endeavours of many chief and of principal Note in this Noble City, tended to their great Coſts, Labours, and Perils, for the gaining and winning to Chriſt d, and the reducing unto a civil Society (as hope may juſtly conceive) of ſo many nds of thoſe ſilly, brutiſh and ignorant Souls, now faſt bound with the Chains of Error norance, under the Bondage and Slavery of the Devil.* See a Treatiſe Intituled, *morial of Religious Charity exerciſed on* Virginia, *to the Glory of God, and good Ex- of Men, theſe Three laſt Years* 1619, 1620, 1621. *Lond.* 4to, 1622.

The Bleſſing of Japheth, *proving the Gathering in of the* Gentiles, *and final Con- of the* Jews, *by* Thomas Cooper; who in the Dedication of his Work, *Anno* to the Lord-Mayor, Aldermen, and Sheriffs of the City of *London*, tells them: the rude and ſavage Nations, far and near, in *Ireland* and *Virginia*, have had leſſed Light of the Goſpel conveyed and enlarged unto them. And who are hat have been forward to help the Lord againſt the Mighty? Who have en- themſelves for the Enlarging of the glorious Goſpel of Chriſt? Surely, as ord hath enlarged himſelf abundantly into this Honourable City, above all laces of the Land; So bleſſed be the Name of His Majeſty for ever, that your ts and Purſes are enlarged plentifully to the Furtherance of this great and glo- Work, of the *Gathering in of the Gentiles*: So that the Plantations in *Ireland* and *ia*, are much furthered by your Induſtry. And have you not already re- l the firſt Fruits of your Labours in *Virginia*? Is not a Virgin lately Married Jeſus Chriſt, and become one with you in the Houſhold of Faith? Hath he Prince of our Peace, hereby eſtabliſh'd an inviolable League, between thoſe ons and our Colonies, that ſo we may not doubt of good Succeſs in thoſe En- riſes?

Conſcience towards ſo good and glorious a Work, which, when better underſtood, will be ſtill better Encouraged, and more Succeſsfully carried on.

Think, how did it move the Compaſſion of our Lord, to ſee a *People ſcattered as ſheep having no Shepherd*! Believe, that *whereſoever the Goſpel ſhall be preached throughout the whole World*, whatever ye do toward it, ſhall be *ſpoken of for a Memorial of you*. Remember, that when the *Goſpel of the Kingdom is Preached in all the World, for a Witneſs unto all Nations*, then *ſhall the End come*; and *before the Son of Man* ſhall be *gathered all Nations*; and then they who *fed hungry* Souls, and cloathed the *Naked*, and *took in the* Strangers, and *viſited* the Spirits in *Priſon*; they ſhall inherit the Kingdom prepared from the Foundations of the World, where *they that be wiſe* (or Teachers of the Wiſdom of Salvation) *ſhall ſhine as the Brightneſs of the Firmament*; *and they that turn many to Righteouſneſs, as the Stars for ever and ever.* Amen.

St. Mar 34

St. Ma XIV.

St. Ma XXIV.

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AN ABSTRACT OF THE

Moſt material Proceedings and Occurrences within the LAST YEARS *Endeavours of* The Society for the Propagation of the Goſpel in Foreign Parts, *from* February 16, 1710. *to* February 15, 17^{11}_{12}.

I. THE good Deſign of encouraging and aſſiſting the *Indian Sachems* (who were returned Home in Hopes and Deſires of having Chriſtian Churches and Miniſters ſettled among them) was carried on with great Induſtry and Zeal. His Grace the *Preſident* wrote a proper Anſwer to a Letter, (with the Names and Marks of thoſe *Indian* Chiefs or Princes) which, upon their firſt Arrival on the Continent of *America*, they had dated from *Boſton* in *New-England* 21 *July*, 1710. wherein he ſatisfied them, that Part of the Sum of *Four Hundred Pounds*, graciouſly promiſed by the QUEEN, towards the Charge of building a Fort and Chapel for the *Engliſh* Miſſionaries to reſide among them, was already paid in; and that Colonel *Nicholſon* might have Leave to draw upon him for the Remainder of that Money; for which they have ſince return'd, in their Way, a proper Acknowledgment of their Obligations and Thanks. The Governour of *New York*, in a Letter 7 *May*, 1711, put the Society in

in Mind, " That the *Indian* Nations were ſollicitous " for their Miſſionaries, and the Forts and Chap- " pels promiſed to them." Mr. *Barclay*, in Letters from *Albani* 12 *June*, and 3 *July* 1711, gave the Society an Account, " That the *Indian Sachems*, at a late " Meeting with the Governour of *New York* had re- " newed their earneſt Requeſts for Forts and Miſ- " ſionaries to the QUEEN, and to the Arch- " Biſhop; and that the Governour, and other " good Chriſtians, endeavour'd to cultivate that good " Diſpoſition in them." Soon after Colonel *Schuyler* inform'd us from the ſame Town of *Albany*, " That " the good Inclinations of the QUEEN and Her " Miniſtry, of the Society, and particularly of the " Lord Archbiſhop of *Canterbury*, (the Preſident) " towards the ſpiritual Welfare of the poor *Indians*, " had given great Joy to all good Men; and the " Natives did not only approve of what their Em- " baſſadors had deſired of Her Majeſty and the So- " ciety, but did long for the Coming of thoſe Miſ- " ſionaries; for which Purpoſe he had gone himſelf " into the *Indian* Country, and laid out a Place for " the Fort and Chapel, and had ſent the Plan, with " an Eſtimate of the general Expence, to General " *Nicholſon*: Begging Leave to add further, that if " this Deſign ſhould miſcarry, it would be a hard " Matter after this to bring back the *Indians* to ſo " good a Diſpoſition. The Governour of *New York*, in " a Letter dated 12 *Sept.* 1711, was pleas'd to ac- " quaint the Society, " That in his Interview with " the Five *Indian* Cantons. he found them ſollicitous " about their Miſſionaries, Forts, and Smiths, which " had been promiſed to them; and that they were " now gone upon their Expeditions againſt *Canada* " under General *Nicholſon*: And that he had Her " Majeſty's Orders in Conjunction with General *Ni-*

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"*cholſon*, to build Forts and Chapels, not exceeding "the Value of 1000 *l. New-York* Money." — Under an Expectation of having now finiſh'd, at leaſt one of the ſaid Forts and Chapels; The Society have conſider'd of a proper Miſſionary to reſide in it; and the Preſident has recommended a grave and ſober Divine, of middle Age and ſingle Life, and of ſome Year's Experience in thoſe Parts, and ſome Knowledge of their Language and Cuſtoms; who, it is hoped, will be intruſted in that Miſſion, and anſwer, by God's Grace and Bleſſing, the good and laudable End of it.

II. The Society have labour'd under ſome uncommon Difficulties in obtaining Poſſeſſion of their Right in the Two Plantations upon the Iſle of *Barbados*, given to them by the Will of their very worthy Benefactor General *Chriſtopher Codrington*, call'd *Conſetts* and *Codrington*'s, and lying about 14 Miles from *Bridge Town* to the Eaſt Part of the Iſland, adjoining to each other, in different Works conſiſting of betwixt Seven and Eight Hundred Acres of Land; Three Windmils, a Boyling Houſe, Curing Houſe, *&c.* upon one Work; and one Windmil, Boyling Houſe, Curing Houſe, *&c.* on the other. About 315 *Negroes*, and 100 Head of Cattel: The yearly Crop uſually amounting to about 2000 *l.* Profit, after Charges deducted. The Executor, Lieutenant Colonel *William Codrington*, conceiv'd he had a Right to claim the Produce of the Canes that were in the Ground at the Death of the Teſtator; and likewiſe all the Moveables (excepting the *Negroes*) on both the Plantations, as the perſonal Eſtate belonging to him. Upon this Occaſion the Cares and Coſts of the Society were much advanc'd, by the Neceſſity of applying to *Her Majeſty*, and the Governour of that Iſland, and of appointing Attorneys, and retaining Council there, and ſending Powers and Inſtructions

to

to them; with a Probate of General *Codrington*'s Will, and an Exemplification of the Society's Original Charter; and of taking out Copies of ſeveral Papers there to be tranſmitted hither; and of drawing up a full State of the Caſe, with various Letters, Anſwers, and Replies. While this Controverſy was kept depending, beſides the Pains and Charge in managing the Suit at ſuch a Diſtance, it could not fail to be a great Weight and Prejudice to the Eſtate, hindering the ordinary Cultivation, or at leaſt the better Improvement of it. And to add more to the anxious Concerns of the Society, they had a like Diſpute and Trouble about another Part of the Legacy of the ſame noble Benefactor, the ſmall Iſland of *Berbuda*, wherein the Executor had ſome Share, and whereon the *French* made a Deſcent, took off all the *Negroes*, being 154, moſt of the Stock, and demoliſh'd the Caſtle. While the Society was involv'd in theſe Difficulties, the *Preſident*, being confin'd by his Indiſpoſition of Body, "advis'd them by Letter, "to appoint a Select Committee to conſider of that "Affair, and after due Conſideration, to report their "Opinion of it, that no Time might be loſt, and "the Eſtate not left in Confuſion; concluding with "Hopes, that the Executor Lieutenant Colonel *Co-*"*drington*, upon cool Thoughts, would comply with "proper Means for attaining that great End aim'd "at by the Donor of that excellent and needful "Charity." A Select Committee being accordingly appointed, and aſſiſted by ſome worthy Perſons, who had lived on that Iſland, met ſo often, and treated ſo kindly with the Agents of the Executor; that it is hoped that Controverſy is at a full End, and the Society will be enabled to employ the Eſtate to ſuch pious Uſes, in ſuch particular Methods as ſhall appear

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moſt agreeable to the laſt Will and Teſtament of the noble Benefactor.

III. Within the Year foregoing, an *humble Application* had been made to Her Majeſty, that She would be pleas'd to countenance, and cauſe a publick Collection to be made through all the Pariſhes and Precincts within the Cities of *London* and *Weſtminſter*, and Borough of *Southwark*, and Bills of Mortality, for promoting the pious Deſigns of this Society, and to command that Matter to be recommended from the Pulpit on *Good-Friday* following; to which Her Majeſty condeſcended to give a moſt Gracious Anſwer, "That She had not thought fit "to direct a General Collection to be made on "*Good-Friday*, becauſe She was inform'd, it had "been cuſtomary to make charitable Collections for "other Uſes on that Day; but that however, it was "Her Royal Intention to grant the Requeſt of the "Society at a more proper Opportunity. And accordingly Her Majeſty was pleas'd ſoon after to appoint *Trinity-Sunday* for the Reading (in all Churches and Chapels within the Liberties preſcrib'd) Her Gracious Letters to the Lords the Biſhops of *London* and *Wincheſter*, for ſuch Charitable Collections to be made for the Aſſiſtance of the Society, whoſe Expences in Propagation of the Goſpel abroad, had long exceeded their yearly Incomes. And thoſe Lords the Biſhops ſent their own affectionate Letters to their Clergy, to promote the good and pious Intentions of Her Majeſty. To help on the more effectual Succeſs, the Society order'd a ſufficient Number of Copies of the QUEEN's Letter to the Biſhops of *London* and *Wincheſter*, and of their Lordſhips Letters to their reſpective Clergy, and of another Letter of Information to a Friend from the Secretary, Mr. *Chamberlayne*, to be ſeverally printed

and diſperſed among proper Hands. And at the End of the Year, the Auditors of the Societies Accounts reported to this Effect: That the Treaſurer had charged himſelf with the Sum of *Two Thouſand, Nine Hundred Sixty Nine Pounds, One Shilling and Three Pence Farthing*, as received by him of the ſeveral Miniſters and Church-Wardens, being collected by Virtue of Her Majeſty's moſt Gracious Letter, bearing Date 5 *May*, 1711. directed to the Lords the Biſhops of *London* and *Wincheſter*: Beſides what might be ſtill expected from ſome few Pariſhes and other Precincts, who had not yet brought in their Collections, or made any Returns to the ſaid Royal Letters.

IV. Beſides the publick Collections, directed by the great Piety and Wiſdom of Her Majeſty, the Society had made their good Endeavours and their juſt Diſtributions ſo evident to the World, that within this ſame Year, it has encourag'd many private Gifts and Beneſactions. In the very firſt Meeting after the Annual Sermon, a Gentleman (who had been happily a Hearer of it) ſent in a Gift of *Forty Pounds*, and conſenting to be a Member, ſubſcribed Five Pounds *per Annum*. Soon after we receiv'd Advice from *Carolina*, that one of the Council had, by his laſt Will, left a conſiderable Legacy for the Encouragement of a Miſſionary in the Pariſh where he liv'd, *viz.* "A very good "Plantation, with Houſes and ſome Furniture, "Two Slaves, and their Increaſe for ever, with a "Stock of Cows, Hogs, *&c.* after the Death of his "Widow. The Lord Primate of *Ireland* ſent another Generous Preſent of *Three Hundred Pounds* towards *Providing Miniſters for the Plantations*, as He had before done. The Lord Archbiſhop of *Caſſal*, Forty Pounds, From the Lady Counteſs *Dowager* of *Berkley*, in Addition

dition to Her former Gifts, Twenty Pounds. From Mr. *Southby* of *Berks*, Five Pounds. The Reverend Dr. *Gower*, Maſter of St. *John*'s College in *Cambridge*, by a Clauſe in his Will, dated 10 *July*, 1708. did *give and bequeath the Sum of One Hundred Pounds to the Society lately incorporated for the Propagating the Goſpel in Foreign Parts, to be by them laid out on that truly Chriſtian Deſign and Purpoſe:* Which pious Legacy was readily paid in by Mr. *Stanley Weſt*, Executor. A Benefaction of Ten Guineas from an unknown Perſon, by the Hands of Mr. *Trollop*, to be laid out in Bibles to be ſent to the Plantations. A Legacy of Fifty Pounds by Mrs. *Elizabeth Cole* of *Twickenham*. A Preſent of Five Pounds from an unknown Perſon, deliver'd by the Reverend Dr. *Smalridge*. Eighteen Guineas from Two young Ladies, by the Hands of the Lord Biſhop of St. *Aſaph*. Twenty Pounds from the Lady Counteſs *Dowager* of *Northampton*, brought by the Reverend Mr. *Lazenby*. Five Guineas from a Perſon unknown, to be laid out in Bibles and Common-Prayers. A Legacy of One Hundred Pounds from Dr. *Nathaniel Resbury*, late Rector of St. *Paul*'s *Shadwell*, and Chaplain in Ordinary to Her Majeſty. A Preſent of Ten Guineas from the Reverend Mr. *Doughty*, Miniſter of *Stanground* in *Huntingdonſhire*, ſent by his Arch-Deacon. Five Pounds from an unknown Perſon, by the Reverend Mr. *La Mothe* One Hundred Pounds from an unknown Perſon, paid by Mr. *Monpeſſon*, Miniſter of *Mansfeld*, to the Reverend Dr. *Mapletoft*. Twenty Pounds from an unknown Perſon, by the Hands of Mr. *Hoare*. And not to forget the leaſt Mite offered to God, and acceptable to him; at this laſt Anniverſary Meeting, a poor Body laid at the Veſtry Door, a ſmall Parcel of the *Church Catechiſms*, with a Note, deſiring they might be accepted, and ſent to the Plantations;

and an Order of the Board was made for ſending them by the firſt Opportunity.

V. The Demands and Expectations from abroad did ariſe in Proportion to the Aids and Contributions given to us. A Letter from the Wardens and other Members of the Veſtry of *Appoquiminick*, dated 11 *December*, 1710. repreſented, "their miſerable "and deplorable State, for Want of the holy Or- "dinances of Almighty God to be duly in the Sa- "crament miniſtred unto them, according to the "Rites and Ceremonies of the *Church of England*, "imploring, on the Behalf of many Souls, to have a "Miniſter ſent by the Society to guide and teach "them; which they deſire may be done by the "firſt Opportunity. The Gentlemen of the Veſtry, and Church-Wardens of *Emanuel* Church in *New-Caſtle* on *de la Ware* River, expreſt "their great "Obligations to the Society, in ſending the Reve- "rend Mr. *Sinclair* among them, a Man of Abilities, "Integrity, and Piety: Begging Leave to petition, "for a further Encouragement and decenter Main- "tenance of himſelf and Family, which in thoſe "Parts (they ſay) is very chargeable. The Church-Wardens and Veſtry-Men of St. *Andrews* on *Aſhley*-River, deſir'd Mr. Commiſſary *Johnſon*, "to make "their Caſe known to the Society for Propagating "the Goſpel, that they, being deſtitute of a legal "Incumbent by the Death of Mr. *Alexander Wood*, "may, by their Care and Aſſiſtance, be ſupplied. The Veſtry of *Chriſt-Church* in *Eaſt-Carolina*, 24 *Sept.* 1711, requeſted the Favour of the Society to ſup- ply their Pariſh with a good and able Miniſter, hav- ing been left deſtitute for Two Years. And by our very laſt Advices from thoſe Parts, the worthy *Nicholas Trott*, Eſq; has, by Letters to the Preſident and to the Society, inform'd 'em, that there is now

a Vacancy for Five Miniſters in that Province, which he deſires may be ſupplied by the Honourable Society. Not to mention many other Petitions and Motions for new Miſſionaries, for more School-Maſters and Aſſiſtants, for Help to build, and eſpecially to furniſh Churches; to provide Bibles and Common-Prayer Books; to erect or augment Libraries; to ſend Tokens and proper Gifts to work the better upon the Minds of the poor *Negroes* and *Indians*: And in a Word, to aſſign Money or Goods for many other Purpoſes, that may ſeem any Way to anſwer the general Deſign of promoting the Goſpel in thoſe Parts. To all which Requeſts, if reaſonable and practicable, the Society have taken Care to make the moſt effectual Anſwers within their Power.

VI. The Society have been ſenſible of the Want of more Miſſionaries, than do uſually offer their Service, to be employ'd by them; and how natural it is for young Divines to decline the Difficulties and Dangers of ſuch a *Miſſion*, if they have any tolerable Proſpects nearer Home: To remedy this great Inconvenience, the Society, within this Year, have taken into Conſideration the moſt effectual Ways and Methods of breeding up young Scholars to be well qualified and readily inclin'd, in due Time, to take upon them this Office and Duty of Miſſionaries, for going cheerfully to propagate the Goſpel in the *Weſt-Indies*. Upon theſe Thoughts, they received from the Right Reverend the Biſhop of *Man*, ſome uſeful and well-contrived Propoſals relating to that Matter of Education, and did agree that they were of great Importance, and worthy to be farther conſider'd. And after ſome Deliberation, the Society "returned their Thanks to the Biſhop "for the good Service he propoſed to do, by edu-

"cating

" cating young Perſons within the Iſle of *Man*, in " order to be ſent abroad for the Propagation of " the Goſpel; but they muſt think fit at preſent " to wave the Acceptance of that Propoſal, upon " a Proſpect that General *Codrington*'s College in " *Barbados* might be a more convenient Seat and " Seminary, to provide for the Education of Scho- " lars, and the Supply of Miniſters for thoſe Parts. " However, conſidering the preſent Lowneſs of " their Fund, they could not determine themſelves " upon any other Propoſal, till after the Collection " depending for their further Aſſiſtance ſhould be " made and finiſhed.

VII. The Society have inlarg'd their Correſpondence in Foreign Courts and Univerſities, to communicate freely their Chriſtian Deſigns, and to excite a Spirit of Zeal and Emulation in other Proteſtant States and Princes. They have had the Satisfaction to hear, that their Labours in this Religious Work are every where approv'd, and in ſome Places happily confirm'd, by following the good Example, and erecting the like Societies for the Uſe and Service of our common Chriſtianity. In particular, a Reverend Friend in the Court of *Berlin*, has lately inform'd us, " That as ſoon as the Deſign of King " *William* III. of glorious Memory, in erecting a So- " ciety for the Propagation of the Goſpel, was pub- " liſh'd in *Europe*, the pious Emulation of Chriſti- " an Princes was ſo far excited thereby, that they " were alſo deſirous to do ſomething in ſo holy and " excellent a Work. And to that End, the King " of *Pruſſia* having reſolv'd to eſtabliſh a *Society of* " *Philoſophical Knowledge*, did inſert a Clauſe in his " Letters Patents to make it alſo an *Evangelical* " *Society*, and ſo join the Apoſtolical to the Philoſo- " phical Miſſion." Which *Clauſe* he recited at large,

as

as likewiſe the *Inſtructions* his Majeſty was pleas'd to give the Society relating thereunto; and his Royal Commands, that Miſſionaries of the Goſpel ſhould be forthwith provided to go among the Infidels in *China*, and other Eaſtern Parts. He tells us farther, "That "this Pious Inſtitution had hitherto met with ma- "ny Difficulties and Delays in the Execution of "it, till very lately, by God's Providence, it has "been put into a more effectual Method, and Eſta- "bliſh'd in a more ſolemn manner, much after the "Example of our *Engliſh* Society." The like laudable Zeal in the Kingdom of *Denmark*, for ſending late Miſſionaries to the Coaſts of *Coromandel* in the *Eaſt-Indies*, was one of the Fruits and Effects of our opening the Way to ſuch a Propagation of the Goſpel in the other *Weſtern-Indies*. A learned Profeſſor at *Geneva* did inform us, that upon the Model of our Society in *England*, they had formed one there for another Purpoſe of Religion, which was to examine, approve and receive all Proſelytes from the Church of *Rome*, to avoid the being impos'd upon by any Hypocrites and ill deſigning Men. Nay, in the Neighbouring Kingdom of *Ireland*, the late excellent Deſigns of preaching the Truths of the Goſpel among the poorer and more ignorant Popiſh Natives, and of inſtructing their Children in Letters and Principles of Religion, took its Riſe in great meaſure from the Inſtitution of our Two Societies in *England*, this for *Propagating the Goſpel*, and the other for *Promoting Chriſtian Knowledge*; as a worthy Prelate from thence obſerv'd to us, "That they were "in that Kingdom upon a Project ſomething of the "ſame nature; namely, to procure Men to Preach "to the *Iriſh* in the *Iriſh* Tongue, and to erect Cha- "rity Schools for the breeding up their Children to "the Proteſtant Faith and Worſhip.

VIII. To

VIII. To improve their Counſels, and ſtrengthen their Endeavours, the Society have every Year call'd in to their Aſſiſtance ſuch Perſons of Ability and Zeal, as might be moſt Inſtrumental in advancing their Cauſe of the Goſpel of Chriſt. The new Members of this kind, admitted ſince our laſt Years Account, are the Reverend Dr. *George Smalridge*, Dean of *Carliſle*; *Anthony Meek* Eſq; of *Bray* in *Berks*; Dr. *Sundberg*, Biſhop of *Scara* in *Swedeland*; *Edward Jennings* Eſq; Colonel *Walter Douglaſs*, Her Majeſties Governour of the *Leeward Iſlands*; the Reverend Mr. *Philip Menard*, one of the Chaplains in the Royal *French* Chapel at St. *James*'s; the Reverend Mr. *Amoos*, Preſident of the Synod of the *Griſons* in *Italy*; *Price Hughes*, Eſq; of *Welſhpool* in *Mongomeryſhire*; Mr. *Higden* of *London* Merchant; Mr. *Zachariah Shute*, of *London* Merchant; Dr. *Richard Weſt*, Archdeacon of *Berks*; Mr. *Anthony Aufrere*, Miniſter of the *French* Chapel in the *Savoy*; the Reverend Mr. *Sherlock*, Maſter of the *Temple*; *Thoms Frederick* Eſq; Sir *Thomas Clark* Knt; Mr. *John la Placette*, Miniſter of the *French* Church at *Copenhagen*; the Reverend Mr. *Doughty*, Miniſter of *Stanground*, near *Peterborough*. All which worthy Perſons have deſerv'd well of the Society, by giving Advice and Intelligence, or other Aid and Aſſiſtance to them.

IX. One of the greateſt Cares incumbent on the Society for this laſt Year, has been to encourage the Inſtruction and better Education of Children and Youth, as well *Indian* as *Engliſh*, to breed them to Civility and good Conſcience, in the Knowledge of Letters, and the Principles and Practice of Chriſtian Religion; to which purpoſe they retain'd and rewarded ſuch Teachers and Maſters as they found there capable and willing to be Employed; and ſent over others, with Books and Salaries ſufficient for them.

them. And for their better Conduct and Succ the Society have agreed upon Rules and Orders the Qualification and Direction of School-Maſte to be ſent over to our Plantations. "That no Pe "ſon be admitted as School-Maſter, till he brin "Certificates of the following Particulars: His Ag "Condition of Life, Temper, Prudence, Learnin "ſober and pious Converſation, Zeal for the Chr "ſtian Religion, Affection to the preſent Govern "ment, and Conformity to the Church of *Englan* Upon a juſt Information of their ſuitable Endow ments, the Society have accepted the Service of ſe veral ſober Perſons to fix in proper Places, and t open Schools for the great Benefit of the preſent In habitants, and a greater Service to Poſterity. On of theſe Maſters has informed us, that he went t ſee a Nation of the *Indians* with Captain *Davies* "who (ſays he) informed their King, that I wa "ſent hither as a School-Maſter; at which he ſeeme "well pleaſed: Which Opportunity I made Uſe of "and told him, that in Caſe he would ſend his "Sons to me, I would teach them to read and "write for nothing, and would be very kind to "them. Which Propoſal he ſeemed to like, and "told me, *He would conſider of it*; which God grant "I am in Hope, I ſhall be able to give a good Ac- "count of my Proceedings, and that my Labour "here will not be in vain.

X. The Society apprehending that nothing would more effectually tend to juſtify their good Endeavours, and to promote the Succeſs of them, than to inform the World of their Foundation, Eſtabliſhment, and continual Progreſs; did agree, "that the "Book called, *An Account of the Society for Propa-* "*gating the Goſpel in Foreign Parts*, with their *Pro-* "*ceedings and Succeſs. London*, for *Joſeph Downing*

1706, 4to. should be reprinted, with a Continuation down to the present Time. And that in the mean while, one Copy of a Translation into *French* of the said *Account*, made by a useful Member, the Reverend Mr. *la Mothe*, should be sent to every Foreign Correspondent; together with his Translation of the *Abstract of the Proceedings and Occurrences* in the *Society within the last Year* 1710. That more compleat and continued *Account of the Foundation and Proceedings of the Society* was recommended to the same Member, who had drawn up the former Account, who has taken Pains therein, and will be soon ready to lay his Papers before the Society, or a Committee of it.

XI. To satisfy the World in the faithful Discharge of their Trust, and the charitable Gifts committed to them, the Society have Yearly appointed for Auditors of their Receipts and Disbursements, some of their Members of known Integrity and Skill; and it appears on their Auditors Report, dated the *31st* of *January* last, That the Society's Receipts to that Time, from the *26th* of *January* before, *viz.* 1710. (including what they had in Cash the Day last mentioned) amounted to *Four Thousand Six Hundred Sixty One Pounds, Seven Shillings* and *Five Pence Half-peny*, viz.

Receipts.

Receipts.

	£	s.	d.
By Monies collected on Her Majesty's aforesaid most Gracious Letter	2969	01	03½
By Rent	28	04	04
By Annual Subscriptions of their Members, and Arrears thereof	620	07	03
By Monies paid at the Entrance or Admission of new Members	12	18	00
By Casual Benefactions	799	05	00
By *Ditto* more	3	07	00
To which add the Monies in Cash the said 26th of *January* 1710	231	00	07
Total	4661	17	05½

Disbursements.

And that the Society's Disbursements, during the same Time, by Payment of Yearly Salaries to Missionaries, Catechists, and School-Masters; to Gratuities to Missionaries, *&c.* by Monies Expended in Books for them, and by Accidental Expences, amounted to the Sum of	1846	10	01
And that there remained in Cash, the said 31st of *January* 1711. being the Ballance of the Account	2815	07	04½
	4661	17	05½

The said Auditors then also laid before the Society an Estimate of the Society's present Yearly Income and Expence, *viz.*

Yearly Income.

By Yearly Rent of Lands, purchas'd with Monies given for that Purpose	58	00	00
By Annual Subscriptions of their Members	684	04	06
Total	742	04	06

Yearly Expences.

	l.	s.	d.
To Yearly Salaries to Missionaries, Catechists, and School-Masters	1605	00	00
To Yearly Salaries of the Secretary and Messenger	90	00	00
Since which Report, the Society have found fit to allow unto their Treasurer a Yearly Salary of	50	00	00
Total	1745	00	00
According to which Estimate, the certain Demands on the Society, for the Current Year, exceeds their aforesaid Yearly Income by the Sum of	1002	15	06
Besides, A considerable Allowance is to be made for Books and Gratuities to Missionaries, Catechists, &c. which in the last Year came to	217	02	05
As also for the Accidental Expences of the Officers, and other necessary Charges, which the last Year came to	79	08	11
	296	11	04

There is besides (as appears by the said Report) a considerable Sum of Money owing by the Society to their Missionaries, Catechists, &c. (whose Bills were not then come to Hand) but that is not set down here, any more than the Monies owing to the Society, which, it's hop'd, may answer that Demand.

FINIS.